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MINDFULNESS AND MERRIMENT AMONG YOUNG ADULTS

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Abstract

The purpose of this study is to investigate whether or not young adults who engage in mindfulness practises report experiencing better levels of happiness. In total, there were 75 people who took part in the research, with 37 men and 38 women contributing their data. The Five Facet Mindfulness Questionnaire (FFMQ) and the Subjective Happiness Scale (SHS) were used as the survey instruments for this study. Both the product-moment correlation and the independent-samples t-test were utilized in order to arrive at a conclusion regarding the findings. The research showed that young individuals have a strong association between mindfulness and happiness at the 0.01 level. In addition, there is not a significant difference between the levels of happiness experienced by young adults who were male or female; nevertheless, there was a significant difference in the levels of mindfulness experienced by young adults of both genders. The study also emphasised the importance of conducting additional research as well as the limitations of the study.

Keywords: Mindfulness, happiness, gender difference, young adults.

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Introduction

Mindfulness

Practicing mindfulness implies keeping a present-moment awareness of our thoughts, sensations, feelings, and the environment around us, while attempting to do it through a compassionate and accepting lens. It also requires accepting things as they are which means paying attention to our thoughts and feelings without criticizing them or believing anything about them for example.

Mindfulness is a practise that entails paying attention to what is occurring in the present moment, including internal (thoughts and body sensations) and external (physical and social surroundings) stimuli, and monitoring those stimuli without judging or evaluating them, as well as without assigning meaning to what is being observed. Everyone is able to put their mindfulness training to use and benefit from it.

The discipline of mindfulness, also known as paying attention to and observing one's experiences in the now and now without allowing those experiences to affect one's reactions or opinions, has recently gained considerable appeal. Mindfulness refers to the act of paying attention to and observing one's experiences in the here and now. Despite the broad acceptance of the mindfulness practise and the development of anecdotal evidence supporting its wide-ranging benefits, the practice's precise meaning continues to remain veiled. This is despite the proliferation of anecdotal data supporting its benefits.

The phrase "mindfulness" comes from the Pali language, as stated by Shapiro et al. (2009). This term is formed from the combination of two Pali terms, Sati and Sampajana, and it is capable of being translated to mean awareness, discernment, circumspection, and retention. (Shapiro, S. L., & Carlson, L. E., 2009) Scholars are of the opinion that these linguistic translations imply that the exercise of mindfulness

entails recalling and concentrating on what is taking place in one's immediate experience with care and deliberation.

History of Mindfulness

According to Davids and Stede (1959), the word "mindfulness" originates from the Buddhist term "sati," which can be translated as "intentness of mind," "wakefulness of mind," or "lucidity of mind." According to Nyanaponika (1998), the basic objective of mindfulness meditation, which is at the heart of the Buddhist tradition, is to expand one's consciousness of what is happening in the here and now. Even if this is the case, the name "mindfulness" does not have any religious implications associated with it, and ways for practicing mindfulness meditation are becoming increasingly popular all around the world (Mitchell, 2002).

The general population now has a much better understanding of what mindfulness is due, in large part, to the fact that psychologists and other medical experts have begun employing mindfulness meditation as a kind of treatment. Researchers have conducted considerable research on the benefits of mindfulness meditation on the symptoms of psychological and physical disorders in clinical populations as well as its usefulness as a tool for reducing stress in non-clinical populations (Chiesa & Serretti, 2010; Delmonte, 1990). These studies have shown that mindfulness meditation is effective in both settings.

Patients are trained in mindfulness meditation to heighten their awareness and attention to the present moment (Baer, 2003; Chambers, Gullone, & Allen, 2009). This is accomplished by intentionally orienting to attend moment-to-moment sensations and by accepting these stimuli without judgment or attempts to manipulate them.

Mindfulness-Based Stress Reduction (MBSR; Kabat-Zinn, 1990) is the most

well-known therapeutic mindfulness-based intervention. It was developed to aid patients with medical issues and goes by the name Mindfulness-Based Stress Reduction. According to research published by the Centre for Mindfulness in Medicine, Health Care and Society (2010), more than 18,000 medical and non-medical people participated in the MBSR programme.

Academic studies as well as clinical examination have demonstrated that Mindfulness-Based Stress Reduction (MBSR) has positive health effects on both clinical and nonclinical populations. In addition, the teaching of MBSR methods has become an integral part of the training programmes for thousands of health care personnel (Duerr, 2004b).

With the development of mindfulness-based cognitive therapy (MBCT; Segal, Williams, and Teasdale, 2002), mindfulness has become a therapeutic technique in psychology. The cognitive-behavioral treatment is incorporated into MBCT, a variation of MBSR (Beck, Rush, Shaw & Emery, 1979). According to studies (Baer, 2003; Chiesa & Serretti, 2010), it is beneficial in lowering clinical symptoms and relapses in patients with psychiatric disorders.

Clinical psychologists have discovered that mindfulness techniques are advantageous for both patients and therapists; techniques like meditation increase empathy for patients (Delmonte, 1990). According to preliminary data (Grepmaier, Mitterlehner, Rother, & Nickel, 2006), mindfulness meditation training assisted psychotherapists in producing noticeably better treatment outcomes for their patients.

Positive Effects of Mindfulness

Several research (for example, Carmody and Baer, 2008; Ljotsson et al., 2010) discovered that mindfulness treatment (also known as MBSR, MBCT, and their variants) reduces pain and other symptoms. Decreased somatic health complaints have been associated to mindfulness meditation

(Delgado et al., 2010), as well as increased cardiac output (Ditto et al., 2006), cardiac output (Ditto et al., 2010), respiration rate (Delgado et al., 2010), and blood pressure (Chiesa & Serretti, 2010).

Reductions in anxiety (Biegel, Brown, Shapiro, & Schubert, 2009), stress (Branstrom, K. villemo, Brandberg, & Moskowitz, 2010), depression (Foley, Baillie, Huxter, Price, & Sinclair, 2010), and general psychological symptoms (Carmody & Baer, 2008) are among the positive effects on mental health. Affective regulations were found to be the mediating factor between trait mindfulness and depressive symptoms in healthy young people (Jimenez, Niler, & Park, 2010).

According to research (Branstrom et al., 2010; Carmody & Baer, 2008), mindfulness-based therapy can boost mental health in clinical populations with a wide range of disorders. Reduced negative effects (Sears & Kraus, 2009 ;), increased hope of goal achievement, positive emotions, and life satisfaction (Fredrickson et al., 2008), and improved well-being and social connectedness (Hutcherson, Seppala, & Gross, 2008) are just some of the positive effects of mindfulness meditation in nonclinical populations.

Howell, Digdon, Buro, & Shettychi (2008), Weistien, Brown, & 2009), Digdon, & Buro (2010), and Saavedra, Chapman, & Rogge (2010) have all found positive correlations between trait mindfulness and health outcomes. Hepner et al. (2008) found an inverse correlation between trait and state mindfulness and aggressive and hostile behaviour. Alpha activity has been linked to sustained mindfulness meditation (Treadway & Lazar, 2009).

Cahn and Polich (2006), Chiesa and Serretti (2009), and Treadway and Lazar (2009) all discovered a connection between the practise of mindfulness meditation and increased prefrontal activation in lateralized EEG. This prefrontal activation in lateralized EEG indicates positive affective states, and the absence of alpha blocking

habituation suggests mindful awareness of stimuli. All three studies were conducted by Cahn and Polich (2006).

Mindfulness meditation induces alterations such as increased activity in brain regions involved in emotional management, attentional modulation, focused attention, and heightened awareness of internal physical feeling. Treadway and Lazar (2009); Chan and Polich (2006); Chiesa and Serretti (2010);

Happiness

There is some disagreement on the definition of happiness and whether or not it varies from one culture to the next based on usage and meaning. Despite the fact that the past 30 years have seen a boom in SWB research, the concept of happiness itself has been difficult to pin down. Since the concept of happiness is fraught with ambiguity, scientists have opted to use the term subjective well-being (SWB) instead.

Strong evidence has accumulated in the West that family life has a major impact on one's level of contentment (Argyle, 1987; Chilman, 1982; Rodgers & Bachman, 1988). Researchers in the burgeoning field of subjective well-being (Andrews & Withey, 1976; Lu et al., 1997) generally agree that happiness may be broken down into three interconnected factors: positive affect, access to negative affect, and life satisfaction.

More than eighty percent of respondents to studies on happiness reported being "pretty happy" or "very happy" with their lives overall, according to research by Kesebir and Diener (2008).

According to Sigmund Freud (1930), who wrote that humans "strive after happiness; they want to become happy and remain so," pleasure has long been associated with happiness in the field of psychology (Kringelbach & Berridge, 2010). There is both a positive and a bad intent behind this effort. On the one hand, it seeks to provide relief from discomfort, while on the other, it seeks to stimulate intense pleasure.

According to Kringelbach and Berridge (2010), research into hedonic brain circuits provides insight into the neuroscience of both happiness and pleasure. Most contemporary theories agree that a positive emotional state includes a desire for pleasurable experiences.

Concept of Happiness

Finding out what is meant by the term "happiness" is the first step in the process because not all ideas of a similar type can be applied universally to everyone. A state of mind that can be defined as satisfied with one's life in general is the emotional state known as happiness. The expression "the sum of pleasures and pains" is a suitable metaphor for this concept. In this context, the term "happiness" refers to the same thing as "life satisfaction" and "subjective well-being." Emotional and intellectual contentment are two sides of the same coin that make up happiness. The affective dimension refers to the general level of happiness that an individual possesses. The disconnect between what someone already possesses and what they deeply desire is the mental aspect.

Happiness can be described as very different things:

- Emotions like happiness, grief, and pleasure that we feel right now are examples of what we call "short-term."
- In the mid-term, we're thinking about things like happiness. "The overall appreciation of one's life as a whole," as Ruut Veenhoven put it in his study of cultural differences in happiness.
- The term "long-term" is used to describe a focused effort towards human wellbeing. This is what Aristotle famously called "virtuous activity in accordance with reason."

Two key components of happiness or subjective well being are:

- The balance of emotions: Every single person on the planet has felt both happy and sad at some point in their lives. Having more

pleasant emotions than negative ones is correlated with happiness.

- **Life satisfaction:** This relates to how content you are with various aspects of your life, such as your relationships, your accomplishments, your job, and anything else you deem significant.

Philosophical tradition, on the other hand, has long argued that whether or not a person is happy relies on whether or not that person is truly living a good life. Leaving these theoretical and empirical frameworks behind, we provide six researches that look into how happiness is evaluated.

The philosophy has a long tradition of debates around the question of whether or not the pursuit of pleasure can be reduced to merely experiencing positive emotions. To be happy, according to some philosophers, requires accepting a certain amount of mental strain. One way to characterise the first perspective is as descriptive; it proposes that questions about an individual's happiness can be answered by taking into account an accurate description of that person's psychological states. The second viewpoint is more of an evaluation, suggesting that a person's happiness cannot be determined by a mere recounting of their life events.

Socrates' mockery of Callicles for thinking that the gratification of desires would bring him happiness is a classic example from Plato's *Gorgias* of the belief that happiness requires more than the acquisition of psychological states. In a similar vein, Aristotle claims that only the lowest of the low should be pleased by happiness. Scholars have debated whether ancient thinkers like Plato and Aristotle were concerned with happiness, despite the fact that the term *eudemonia* is generally translated as "flourishing" or "well being" (Cooper 1987).

As Seligman and Csikszentmihalyi (2000) point out, the vast majority of happiness studies have focused entirely on describing what it is like to be happy, rather than testing

whether or not people actually experience that state of mind.

According to Diener, Scollon, and Lucas (2003), this perspective on happiness combines aspects of the hedonic (pain and pleasure-focused) and life satisfaction (global approach) theories of happiness. According to Gilbert (2006), the most successful explanation of happiness is one that is direct and descriptive. This idea is supported by universal consensus. Since it is generally agreed that one's state of health is the single most important factor in determining one's level of happiness, the health status variable in the equation for happiness, which is measured by an index comprised of a number of questions regarding one's own self-reported health, has the most significant coefficient. The findings of studies conducted in a variety of countries and locales point to this being the case. The happier you are, the better off your health will be. Objective measurements based on the direct observation of physiological states and subjective measures based on the direct assessment of persons make up the spectrum of happiness measurement (Frey and Stutzer, 2002). Kahneman and his team have made the most concerted effort in this direction by beginning with instantaneous subjective evaluations—which are more trustworthy than assessments based on recollections of past events—and working backwards to develop integrated methods that mitigate individual biases (Kahneman, 1999).

Need For the Study

Although the meaning of happiness might vary from person to person and even from culture to culture, the fact that we are all deserving of experiencing perfect happiness is something that we share in common as human beings. In the subject of positive psychology, happiness has been examined scientifically as the core assumption of this study. Philosophers and theorists have provided numerous definitions of happiness throughout the course of human history. The connection between being attentive and

experiencing happiness is one topic of investigation within the field of positive psychology; however, the factors that contribute to one's capacity for mindfulness may vary from person to person.

In order to get ready for this study, the researcher went back and reviewed prior works that had been written by a wide range of authors, in addition to research articles that investigated the connections between mindfulness and happiness. Researchers at Huang et al. (2021) found that adverse childhood experiences (ACEs) had a substantial impact on students' happiness, but that students who practiced mindfulness were able to offset the unfavorable impacts that ACEs had on their happiness. Tingaz et al. (2021) came to the conclusion that happiness, self-compassion, and mindfulness all have significant and beneficial links with one another. According to the findings of another study, there was found to be no significant difference in the effectiveness of training in mindfulness and training in happiness in terms of increasing the parent-child bond among mothers of nervous children. In general, a considerable correlation between happiness and mindfulness has been found to exist, according to the findings of the vast majority of study.

The purpose of this study is to investigate whether or not young adults who practise mindfulness also report higher levels of happiness. The research design is known as quantitative empirical co relational research, and it makes use of questionnaires to gather information on the degree to which happiness and mindfulness are associated with one another. The research makes use of a method known as convenient sampling, which includes selecting a sample of people who are simple to get in touch with or get in front of. The total number of people in the sample is 75, with 37 men and 38 women. Both the Five Facet Mindfulness Questionnaire (FFMQ) and the Subjective Happiness Scale (SHS) were employed as scales in the research project. Both of these

instruments are standardised and have a high degree of reliability and validity.

In a nutshell, the purpose of the current research is to investigate, via the application of a quantitative empirical co relational research methodology, the connection that exists between mindfulness and happiness in young adults. The data collection for this study was done using standardised scales, and the sample size was 75 people. The researcher employed a straightforward sampling procedure to choose the sample. The findings of this study have the potential to shed light on the relationship between mindfulness and happiness, which could have consequences for the development of interventions to increase well-being among young adults.

Result and Discussion

VARIABLES	N	MEAN	STANDARD DEVIATION	CORRELATION
HAPPINESS	7	75.8	3.8	.737**
MINDFULNESS	5	40.5	9.5	

Significant at 0.01 levels

This study, which looked at young individuals and was named "A study on mindfulness and happiness among young adults," focused on those in their twenties and thirties. Explored whether or if young adults who practiced mindfulness also reported experiencing higher levels of happiness. A hypothesis known as the null hypothesis was developed. It asserts that "there is no relationship between happiness and mindfulness among young adults." The results of the test were based on this hypothesis. The data suggest that the idea ought not to be accepted in any form. According to the statistical value that was derived from the calculation, there is a significant correlation between mindful awareness and happiness in young adults. This happiness can be attributed to having a

more positive outlook on life. According to the information that is provided in the table, a total of N=75 individuals were involved in this inquiry in some capacity. The mean score that was acquired for happy disposition was 40.5, while the mean score that was obtained for attentive awareness was 74.8. According to the findings, contentment was connected to a standard deviation of 9.5, but mindfulness was connected to a standard deviation of 3.8. As a direct consequence of this, the value of the correlation that was discovered to be there is 737.

According to the data, there is a significant connection between mindful awareness and happiness in young adults, and the level of significance at which this connection is significant is at the 0.01 level. There is a connection between being mindfully aware and having a sense of contentment, and this is something that just cannot be refuted. According to the findings and conclusions of this research study, those who have a high level of mindfulness also have a high level of happiness. This shows that happy people are those who are able to assess and be aware of the circumstances of their own lives. One of the factors that can contribute to a person's happiness is the realization that they have acquired about a situation or about life in general.

VARIABLE	GEN DER	N	MEAN	SD	t
HAPPINESS	MAL E	37	19.24 32	4.030 48	.30 0
	FEM ALE	38	18.97 37	3.752 38	

The goal of this research was to establish the level of happiness that young adults, both male and female, report feeling in their daily lives. According to the findings, there were not any discernible differences in the degrees of happiness that were experienced by young people who

identified as either male or female. There is a widespread consensus that there will not be a discernible gap between the degrees of happiness that are experienced by men and women. This is what statisticians call the "null hypothesis." The level of happiness that male respondents experienced (19.2432) was somewhat greater than the amount of happiness that female respondents experienced (18.9737), but this difference was not statistically significant. An explanation for this phenomenon is offered by Diener et al. (1984), who point to the negative influence of emotions and the positive impact of experience on people of both genders. According to the findings of a study that evaluated the levels of happiness felt by male and female volunteers on the basis of their gender, the researchers found that there was no discernible difference between the two groups. Hassanzadeh and Mahdinejad's research, which showed that there is no difference between the degrees of happiness experienced by men and women, is supported by these findings, which are consistent with those of their study. This was supported by the results of another study conducted by Maharani, which revealed that there are no discernible variations in the emotional levels of male and female students based on their degrees of happiness.

VARIABLE	GEN DER	N	MEAN	SD	t
MINDFULNESS	MAL E	37	118. 8649	9.35 759	1.2 18
	FEM ALE	38	114. 8684	17.6 9894	

The goal of this research was to establish the level of happiness that young adults, both male and female, report feeling in their daily lives. The findings of the research showed that the level of mindfulness among young people differs dramatically between males and females, specifically when comparing males and females to one another. As a

direct consequence of this, there will be no discernible gap between the levels of mindfulness demonstrated by young adults who identify as being either male or female. As a result, the hypothesis of no difference between the two groups should be rejected, and the alternative hypothesis should be accepted.

The level of mindfulness of male respondents was measured at 118.8649, which was found to be significantly greater than the level of mindfulness of female respondents, which was measured at 114.8684. According to the findings of a comparative test of mindfulness based on gender, there is a discernible gap between the levels of mindfulness exhibited by male and female participants. The findings of a study conducted by Alisoahic and Hasanbegovic-Anic, who discovered that there is a substantial difference between the levels of mindfulness of men and women in Bosnia lend credence to this assertion. On the other hand, there were some features of mindfulness that were shown to be different.

The goal of the research is to determine whether or not there is a connection between practicing mindfulness and being happy among young adults. According to the findings of the study, the researcher found that there is no substantial correlation between practicing mindfulness and happiness among young adults. In subsequent research, the researcher advises conducting the study with a greater number of participants from the population. The socioeconomic standing of the respondents is also taken into consideration in this follow-up research. The study can also be conducted in the areas of work on happiness, specifically in the areas of the impact of food and eating pattern on happiness. Even with the environment in which we live having an impact on the climate, we should strive to be happy. Numerous additional characteristics, in addition to happiness, can be mixed and matched with it.

Conclusion

- Null hypothesis is rejected that there is a significant relationship between mindfulness and happiness among young adults. This shows that individuals with mindfulness are happy, thus the ability of being aware about the reality of life and situation will help them to experience happiness.
- There is no significant difference among male and female in the level of happiness among young adults.
- Null hypothesis is rejected that there is a significant difference among male and female in mindfulness of young adults.

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Conflict of Interest Statement

The authors affirm that they have no known financial or interpersonal conflicts that would have appeared to have an impact on the research presented in this study.

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